nally wise, forecasting the future,
anticipating the needs,
supplying the desires, tending only to
improve us, refusing
to grant those that harm us, impelling us
to seek that which
benefits us, surrounding us with a whole
world as a teaching
school in an infinite object lesson,
training every faculty
and calling forth every power and
turning every opportunity
to good account. It is no love that is not
inseparably,
organically, incorporated with wisdom.
Else it were not
love of the soul but mere impulse of the
sense.
We have heard of the tame bear which,
eager to scare
away the annoying flies from the face of
its sleeping
master, hurled a big stone and thus
crushed the head!
Similarly we may recall the story of the
two women
who claimed each to be the mother of a
child—how
the pretentious one was quite willing to
have the babe
cut into two parts and divided between
the claimants ; while
the true mother would as readily forgo
her claim and save the
child's life. " Carry the point " urges false
love ; [tc] Save
the main issue," pleads true love. Thus
true love is always
wise in the interests of the object of love.
The God of Love
is therefore the God of wisdom.

Unto the hungry, He gives food. Unto the lonely, He
grants companionship. Unto the young, He is the jubilant
comrade. Unto the old, He is the re-assuring associate.
Unto the male, He is the strong, sturdy, self-dedicating heroism.
Unto the female, He is the sweet, tender, self-sacrificing
love. Unto the child, He is the pure, innocent, trusting
attachment. Unto the sage, He is the piercing, quickening
truth. Unto the saint, He is the perfect immaculate holiness.
Unto us, He is all in all; in the study our Teacher; in the
dining room our Mother feeding us ; on the bed our Mother
lulling us to sleep; at work our Inspirer ^.nd Guide; in
company our harmonising and enlivening Sanctifier; in
solitude our serene meditative Spirit hovering over us and
throbbing in us; standing on earth, the firmness below;